



ARTICLES

DEVIſED BY THE

KYNGES HIGHNES MA-

ieſtie, to ſtablyſhe chriſten qui-
etnes and vniue amonge
vs, and to auoyde con-
tentious opiniōs,
which articles
be alſo ap-
pro-

ued by the conſent and determi-
nation of the hole clergie
of this realme.

ANNO. M.D.XXXVI.



SIR LIOTHECA
LAMBERTHANA



THE PREFACE.

HENRY THE EIGHT, BY THE
grace of god, kyng of Englande and of France,
defensor of the fayth, lord of Irelande, and in
perthe supreme heed of the churche of En-
glande, to all and synguler our moste
louynge, faithfull, and obedi-
ent subiectes gretynge.



AMONGES OTHER CV-
res apperteyninge vnto this our
pryncely office, wher vnto it hath
pleased almyghty god of his infy-
nite mercy & goodnes to calle vs,
we haue all wayes esteemed and
thought, lyke as we also yet esteeme and thynke,
that it mooste chiefly belongeth vnto our sayde
charge, diligently to forsee and cause that not only
the most holy word & comandmētes of god, shuld
most syncerely be beleued, and most reuerently be
obserued and kept of our subiectes, but also that
vnitie and con corde in opinions, namely in suche
thynges as dothe concerne our religion, may in-
crease and go forthwarde, and all occasion of dis-
sent and dis corde touchyng the same, be repressed,
and vtterly extinguyshed.

For the whiche cause we beynge of late to our
greate regrette, crediblie aduertysed of suche dy-
uersitie in opinions, as haue growen and spron-
gen in this our realme, as well concernynge cer-
tayne articles necessary to our saluation, as also

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touchyng certayne other honest and commendable ceremonies, rites, and blages now of longe tyme vsed & accustomed in our churches, for conseruation of an honest polycie and decent & seemly orde to be had therein, minding to haue that vnitie and agreement establiſhed through our said churche concernyng the premysſes, and beinge very desyrours to elchewe not onely the daungers of ſowles, but also the outwarde vniquietnesse, whiche by occasion of the sayde diuerſitie in opinions (if remedy were not prouided) myght perchance haue ensued, haue not only in our owne person at many tymes taken great peyne, study, labours, and trauayles, but also haue caused our byſhoppes, and other the moſte diſcrete and beſt lerned me of our clergie of this our hole realme, to be aſſembled in our conuocation for the full debatement and quiete determination of the ſame. Where after long and mature deliberation, and diſputations had of and vpon the premysſes, finally they haue concluded and agreed vpon the moſte ſpeciall poyntes and articles, as wel ſuche as be commaunded of god, and are neceſſary to our ſaluation, as alſo dyuers other matters touchyng the honest ceremonies and good and politique orders, as is aforeſayd. Whiche they determination debatement, and agreement, for ſo moche as we thynke to haue procedyd of a good ryght and true iudgement, and to be agreeable to the lawes and ordynaunces of god, and moche

pro=

T H E P R E F A C E .

profytable for the stablyshement of that charitable conoord and vnitie in our churche of Eng-
lande, whiche we mooste desyre, we haue caused
the same to be publyshed, wyllyng, requyringe,
and commaundyng you, to accepte repyte and
take theym accordyngely. And further we mooste
hartly desyre and pray almighty god, that it may
please hym, so to illumyne your hartes, that you
and euery of you may haue no lesse desyre, zeale,
and loue to the sayde vnitie and conoord, in re-
dyng, diuulgyng and folowynge the same, than
we haue had, and haue in cawsynge theym to be
thus deuysed, sette forth, and publyshed.

¶ And for by cause we wolde the sayde artycles
and euery of them, shuld be taken and vndersta-
nden of you after suche sort, order, & degree, as ap-
perteyneth accordyngely, we haue caused by the
lyke assent and agrement of our sayd byshoppes
and other lerned men, the sayde artycles to be di-
uyded into two sortes, wherof the one parte con-
teyneth such as be comaunded expressely by god,
and be necessarye to our saluation, and the other
conteyneth suche thinges as haue ben of a longe
continuaunce, for a decent order and honest policy
prudently instituted and vsed in the churches of
our realme, and be for that same pourpose and
ende to be obserued and kepte accordyngely: all
thoughe they be not expressely comaunded of god,
nor necessarye to our saluation. Wherfore we wol
and require you, to accepte the same, after suche

A. iii. sorte,

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forte, as we haue here prescribed them vnto you,
and to conforme your selves obediently vnto the
same. Wherby you shall not onely attayne that
mooste charitable vniyte and lounge con corde,
wherof shal ensewe your incomparable commo-
ditie, profite, and lucre, as wel spiritual as other,
but also you shal not a lytel encourage vs to take
further trauayles, peynes, and labours for your
commodities in all suche other matters as
in tyme to com may happen to occurre,
and as it shall be moost to the ho-
nour of god, the profytte
tranquillitie and quiet-
nes of all you our
mooste lounge
subiectes.



THE PRINCIPALL
ARTICLES CON-
CERNYNG OVR
FAYTHE.



YRSTE AS TOV-
chyng the chiefe and principal ar-
ticles of our fayth, syth it is thus
agreed, as hereafter folowethe,
by the holle clergie of this our re-
alme, we wyll that all bysshop-
pes and preachers shall instructe and teache our
people, by vs committid to their spiritual charge,
that they ought and muste moste constantly be-
leue and defende all those thynges to be true, whi-
che be comprehended in the hole body and canon
of the Bible, and also in the thre credes or sym-
boles, wherof one was made by the apostels, and
is the common crede, whiche euery man vseth:
The seconde was made by the holy counsaile of
Nice, and is sayd dayly in the masse: & the thirde
was made by Athanasius, and is comprehended
in the psalme, *Quicumq. vult.* And that they ought
and muste take, and interpret all the same thin-
ges, acco:dyng to the selfe same sentence and in-
terpretation, whiche the wordes of the selfe same
Credes or Symboles do purpote, and the holy
approued doctours of the church do intreate and
defende the same.

Item

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¶ ITEM that they ought and must repute holde and take all the same thynges, for the most holy, moste sure, and most certayn, and infallible wordes of god, and suche as neyther ought ne can be altered or conuelled, by any contrary opinion or authoritie.

¶ ITEM that they ought and must beleue repute and take, all the articles of our faith, conteyned in the sayd credes, to be so necessary to be beleued for mannes saluation, that who soo euer beinge taught, wyl not beleue them as is aforesayd, or wyl obstinately affirme the contrary of them: he or they can not be the very membes of Churche, and his espouse the churche, but be very infidels, or heretiques, and membes of the dyuell, with whom they shal perpetually be damned.

¶ ITEM that they ought and must moste reuerently and religiously obserue and kepe the selfe same wordes, accorpyng to the very same forme and maner of speakyng, as the artycles of our faythe be all redy conceued and expessed in the sayde credes, without altetyng in any wyse or varyenge from the same.

¶ ITEM that they ought and must vtterly refuse and condemne all those opinions contrary to the sayde articles, whiche were of longe tyme paste condemned in the folowe holy counsailes, that is to say in the counsaile of Nice, Constantynople, Ephesie, & Chalsidonense, and al other syth that tyme in any poynte consonant to the same.

The

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THE SACRAMENT OF
BAPTISME.



SECONDLY AS TOV-
chynge the holy sacrament of ba-
ptysme, we wyll that all byshop-
pes and preachers shall instructe
and teache our people, commyt-
ted by vs vnto their spryтуalle
charge, that they ought and must of necessitie be-
leue certaynly all those thynges, whiche hath ben
alwayes by the hole consent of the churche appro-
ued receyued and vsed in the sacrament of bap-
tysme: That is to say, that the sacrament of bap-
tysme was instituted and ordeyned in the new te-
stament, by our sauour Jesu Chryste, as a thing
necessary for the atteynynge of euerlastyng lyfe,
accoordinge to the sayenge of Chryste, Nisi quis 10.3.
renatus fuerit ex aqua et spiritu sancto, non po-
test intrare in regnum calorum, that is to saye,
No man canne entre into the kyngedome of he-
uen, excepte he be borne ageyne of water and the
holy gooste.

ITEM that it is offered vnto all men, aswell
infantes as suche as haue the vse of reason, that
by baptyisme they shall haue remysion of synnes
and the grace and fauour of god, accoordinge to
the sayenge of Chryste, Qui crediderit et bap- Mar. 16.
tizarus fuerit, saluus erit, that is to saye, who soo

B cuer

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euere beleueth, and is baptysed, shalbe saued.

CITEM that the promise of grace and euertlasting lyfe (whiche promise is adioyned vnto this sacrament of baptysme) pertaineth not only vnto suche as haue the vse of reason, but also to infants, innocents, and chyldren. And that they ought therfore and muste nedes be baptysed. And that by the sacrament of baptysme, they doo also obteyne remission of their synnes, the grace and fauour of god, and be made thereby the very sonnes and chyldren of god. In so moche as infants and chyldren dieng in their infancy, shal vndoubtedly be saued thereby and els not.

CITEM, that infants muste nedes be chrystened, bycause they be borne in original synne, whiche synne must nedes be remitted, whiche can not be done, but by the sacrament of baptysme, whereby they receyue the holy ghoost, whiche exerciseth his grace and efficacy in them, and clenseth and purifieth them from synne, by his moste secreete vertue and operation.

CITEM that chyldren or men ones baptised, can ne ought euere to be baptised agayne.

CITEM that they ought to repute and take all the Anabaptistes, and the Pelagians opinions, contrary to the promyses, and euery other mans opinion agreable vnto the sayd Anabaptistes or the Pelagians opinions in this behalfe, for detestable heresies, and vtterly to be condemned.

Item

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ITEM that men or chyldren, hauynge the vse of reason, and wyllynge and despyng to be baptised, shall by the vertue of that holy sacrament obteyne the grace and remission of all their synnes, if they shall come therunto perfittely, and truely repentant and contrite of all their synnes before committed: And also perfutely & constantly confessynge and beleuyng all the artycles of our faith, accordyng as it was mentioned in the firste article.

AND fynally, if they shal also haue firme credence and truste in the promyse of god, adiorned to the sayd sacrament, That is to say, that in & by this said sacrament, which they shall receiue, god the father gyueth vnto them, for his sonne Iesu Christis sake, remission of all their synnes, & the grace of the holy gooste: whereby they be newly regenerated and made the very chyldren of god, accordyng to the sayenge of sayncte John, and the apostle saynt Peter, *Delictorum penitentia agite, et baptizetur vnusquisq; vestrum in noie Iesu Christi, in remissionē peccatorū, et accipietis donū spūs sancti*, That is to say, Do penance for your synnes, and be eche of you baptysed in the name of Iesu Christ, and you shal opteyn remission of your synnes, and shall receyue the gift of the holy gooste. And accordyng also to the sayenge of saynt Paule, *Non ex operibus iustitie, quę fecimus nos, sed secundum suam miseri-*

Math. 3.

Luc. 3.

Act. 2.

Tii. 3.

B.ii.

cordiam

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cordiam saluos nos fecit per lauacrum regenerationis et renouationis spiritus sancti, quē effudit in nos opulēte per Iesū Christū seruatorē nostrum, vt iustificati illius gratia heredes efficiamur iuxta spem vitę æternę, that is to say, God hath not saued vs for the workes of iustice, whiche we haue done, but of his mercy, by baptisme, and renouation of the holy gooste, whom he hath powred out vpon vs most plētifully for the loue of Iesu Christe our sauour, to thentent that we beinge iustified by his grace, shulde be made the inheritous of euerlastynge lyfe, accorpyng to our hope.

THE SACRAMENT OF
PENANCE.

THIRDLY CONCERNYNCE the sacrament of penance we wyll, that al byshoppes and preachers shall instructe and teache our people, commytted by vs vnto theyr spiritual charge, that they ought and muste most constantly beleue, that that sacrament was institute of Christ in the newe testament, as a thyng so necessary for mannes saluation, that no man, whiche after his baptisme is fallen agayne, and hath commytted deadely synne, can without the same be saued, or attayne euerlastynge lyfe.

Item

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¶ ITEM that lyke as suche men, whiche after baptisme do fall agayne into synne, if they do not penaunce in this lyfe, shall vndoubtedly be damned, euen so whan so euer the same men shal conuerte them selfe frome theyr noughtye lyfe, and do suche penaunce for the same, as Christ requireth of them, they shall without dout atteyne remission of their synnes, and shall be saued.

¶ ITEM that the sacrament of perfite penaunce, whiche Christ requireth of suche maner persons, consisteth of thre parties, That is to say, contrition, confession, and the amendement of the former lyfe, and a newe obedient reconciliation vnto the lawes and wyll of god, That is to say, Exterior actes in woorkes of charitie, accordyng as they be commaunded of god, whiche be called in scripture, Fructus digni penitentia, the woorthy fruitis of penaunce.

¶ FURTHERMORE AS touchynge contrition, whiche is the fyrst part, we wyll that all byshoppes and preachers shall instructe and teache our people, commytted by vs vnto theyr spirytualle charge, that the sayd contricion consisteth in two specyall parties, whiche muste alwayes be conioyned to gether, and can not be disseuered, That is to say, the penitent and contrite man must fyrst knowlege the filthines and abhomination of his owne synne (vnto which knowlege he is brought by heyrnge and considerynge of the wyll of god, declared in his lawes) And selynge & perceiuing

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in his owne conscience, that god is angrie, and displeased with hym for the same, he muste also conceyue not onely greatte sorowe and inwarde shame, that he hath so greuously offended god, but also great feare of goddis displeasure towar- des hym, consydering he hath no woakes oꝝ me- rites of his owne, whiche he may worthily laye befoze god, as sufficient satisfaction for his syn- nes. Which doone, than afterwarde with this feare, shame and sorowe must nedes succede and be conioyned the seconde part, that is to wite, a certayne fayth trust and confidence of the mercy and goodnesse of god, wherby the penitent must conceyue certayne hope and fayth, that god wyl forgue hym his synnes, and repute hym iustifi- ed, and of the nombre of his electe chyldren, not for the worthynes of any meryte oꝝ woꝝke done by the penitent, but for the onely merytes of the bloode and passion of our sauour Jesu Chyste.

¶ I T E M, that this certayne faythe and hope is gotten, and also confirmed & made moze stronge by the applyenge of Chyristis woꝝdes and promi- ses of his grace and fauour, conteyned in his go- spelle, and the sacramentes instituted by hym in the newe testament. And therfoze to attayne this certayne fayth, the seconde parte of penaunce is necessary, That is to saye, Confession to a priest, if it may be had. For the absolution gyuen by the priest was institute of Chyste, to applye the pro- myses of goddis grace and fauour to the penitet.

Wher-

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WHERFORE as touchyng confession, we wyll that all byshoppes and preachers shall instructe and teache our people, commytted by vs to their spirituall charge, that they oughte and muste certaynely beleue, that the wordes of absolution pronounced by the prieste, be spoken by thautozrtye gyuen to hym by Chyrste in the gospelle.

ITEM that they ought and must giue no lesse faith and credence to the same wordes of absolution, so pronoüced by the ministers of the church, than they wolde giue vnto the very wordes and voyce of god hym selfe, if he shulde speake vnto vs out of heuen, accordynge to the sayenge of Chyrste, Quorumcunq; remisieritis peccata, remittuntur eis: quorumcūq; retinueritis, retenta sunt, that is to say, whose synnes so euer ye do forgyue, shall be forgyuen: whose synnes so euer ye do reternye, shall be reternyed. And ageyn in another place Chyrst sayth, Qui vos audit, me audit. &c. That is to say, who soo euer hereth you, hereth me. &c.

Ioan. 20.
Luc. 10.

Luc. 10.

ITEM, that in no wise they do containne this auricular cōfession, which is made vnto the ministers of the church: but that they ought to repute the same as a very expedict and necessary meane, wherby they may require and aske this absolutiō at the priestes handes, at suche tyme as they shall fynd theyr consciēces greued with mortall synne,
and

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and haue occasion so to do: to the intent they may
therby attayne certayne comfozte and cōsolation
of theyr consciences.

CAS TO VCHYNGE the thyrd parte of
penaunce, we wyll that all byshoppes and prea-
chers, shall instructe and teache our people, com-
mytted by vs to theyr spirituall charge, that all
though Chyiste and his dethe be the sufficient ob-
lation, sacrifice, satisfaction, and recompence, for
the whiche god the father forgueth and remyt-
teth to all synners not onely theyr synne, but also
eternall payne due for the same: Yet all men true-
ly penitente contrite and confessed, muste nedes
also byynge forth the frutes of penance, That is
to say, prayer, fastyng, almes dedes, & must make
restitution or satisfaction in wyl and dede to their
neighbour, in suche thynges as they haue done
them wronge and iniury in, and also muste do all
other good workes of mercy and charite, and ex-
presse theyr obedient wyl in the executyng and
fulfylling of goddis commandement outward-
ly, whan tyme power and occasion shall be mini-
stred vnto them, or els they shall neuer be saued.
For this is the the expresse precept and comman-

- Luc. 3. dement of god, *Agite fructus dignos penitencie*,
That is to saye, do you the worthy frutes of pe-
Ro. 8. naunce. And saynt Poule sayth, *Quemadmo-
dum præbuisitis membra uestra serua immunditiam,
et iniquitati, ad aliam atq; aliam iniquitatem: sic et nunc prebete membra uestra serua iusticie*

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iustitię ad sanctificatiōē. &c. ¶ is to say, Like as
in tymes past you haue gyue & applyed your selfe
and all the membres of your body, to al fylthy li-
uynge and wickednes, continually encreasynge
the same: in lyke maner now you must gyue and
apply your selfe holly to iustyce, increasynge con-
tynually in puritie and clēesse of lyfe. And in an
other place he sayth, Castigo corpus meum, et
in seruitutem redigo, That is to say, I chastise
and subdue my carnall bodye, and the affections
of the same, and make theym obedient vnto the
spirite. 1. Cor. 9.

CITEM that these preceptis and workes of cha-
ritie be necessarye workes to our saluation, and
god necessarily requirerh, that euery penitente
man shall performe the same, whan so euer tyme
power and occasion shall be ministred vnto hym
so to do.

CITEM that by penaunce and such good wor-
kes of the same, we shall not only obteyne euer-
lastyng life, but also we shall deserue remission or
mitigation of these present paynes and afflictions
in this worlde, accordynge to the sayeng of saynt
Paule, Si nos ipsi iudicemus, non iudicare-
mur a domino, That is to say, If we wolde cor-
rect & take punishemēt of our selfis, we shuld not
be so greuously corrected of god. And Zacharias
¶ pphet sayth, Conuertimini ad me, et ego cō-
uertar ad uos, That is to say, Turne your selves
vnto me, and I woll turne agayne vnto you. 1. Cor. 11.
Zach. 1.

¶

And

A R T I C L E S .

Esa. 58. And the prophet Esai sayth, Frāge esuriētī panē tuū, & egenos vagosq; inducī domū tuā. Cum uideris nudum, operi eum, et carnē tuam ne despexeris: tunc erumpet quasi mane lumen tuum, et sanitas tua citius orietur, et anteibit faciem tuam iustitia tua, et gloria domini colligete: tunc inuocabis, et dominus exaudiet te, clamabis, et dicet: Ecce adsum. Tunc orietur in tenebris lux tua, et tenebrę tuę erunt sicut meridies, et requiem tibi dabit dominus semper, et implebit splendoribus animam tuam, et ossa tua liberabit, et eris quasi hortus irriguus, et sicut fons aquarum, cuius nō deficient aque &c.

That is to say, Bzeke and deale thy bzeade vnto the hungry, bynge into thy house the pooze man and suche as want harborough: when thou seest a naked mā, gyue him clothes to couer hym with: and refuse not to succour and helpe the pooze and neddy, for he is thyne owne fleshe: And if thou wilt thus do, than shall thy lyght gylsterre oute as bygght as the sonne in the mornynge, and thy helthe shall sooner arise vnto the, and thy iustice shall go before thy face, and the glozy of god shall gather the vp that thou shalte not fall: And whā soo euer thou shalte call vpon god, god shall here the: and whan so euer thou shalte crie vnto god, god shall saye: Lo here I am redy to helpe the: than shall thy lyghte ouer come all darknes: and thy darkenesse shall be as bygght as the sonne at noone

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noone dayes: and than god shall grue vnto the continuall reste, and shall fulfyll thy soule with byghtnesse, and shall deliuer thy body from aduerlitie, and than thou shalt be lyke a gardeyne that most plentifully bringeth forth the all kynde of frutes, and lyke the well spring that neuer shall wante water. &c.

THESE thynges and suche other shoulde be continually taught and inculked into the eares of our people, to the entent to stirre and prouoke them vnto good workes, & by the selfe same good workes to exercise and confirme their feythe, and hope and loke for to receyue at goddes hande mitigation and remission of the mysseries, calamities, and greuous punishmentis, which god sendeth to men in this worlde for theyr synnes.

THE SACRAMENT OF THE AVLTAR.



FOURTHLY AS TOV-
chyng the sacrament of the Altar we woll, that all byshoppes and prechers shall instructe and teche our people, commytted by vs vnto their spiritual charge, that they ought and must constantly beleue, that vnder the forme and fygure of breade and wyne, whiche we there presently doo se and perceyue by outward senses, is verely, substancially, and really contai-

C.ii,

ned

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ned and comprehended, the very selfe same body and blood of our sauour Iesus Christe, whiche was borne of the virgine Marye, and suffered vpon the Crosse for our redemption. And that vnder the same forme and figure of bread and wyne the very selfe same body and blood of Christe is corporally, really, & in the very substance exhibited, distributed, & receiued vnto and of all them, whiche receiue the sayde sacrament: And that therfore, the sayd sacrament is to be bled with al due reuerence and honour: and that euery man ought fyrste to proue and examyne hym selfe, and religiously to try and serche his owne conscience, before he shall receiue the same, accordynge to the sayinge of saynt Paule, Quisquis edirit panē hūc, aut biberit de poculo domini idigne, reus erit corporis et sanguinis domini. Probet igitur seipsum homo, et sic de pane illo edat, et de poculo illo bibat. Nā qui edit aut bibit indigne, iudicium sibi ipsi māducat et bibit, non diiudicans corpus domini. That is to say, Who so euer eateth this bodye of Christe vnworthly, or drynketh of this bloodde of Christe vnworthly, shall be gyltye of the very body and bloodde of Christe. Wherefore let euery man first proue hym selfe: and so let hym eate of this bread, & drynke of this drynk. For who so euer eteth it or drynketh it vnworthly, he eateth & drynketh it to his owne dampnation: bicause he putteth noo difference betwene

1. Cor. 11.

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betwene the very body of Christ and other kyndes of meate.

IVSTIFICATION.



FIRSTELY AS TOVCHINGE the order and cause of our iustification, we wylle that all byshops and preachours shall instructe and teche our people commytted by vs to their spryritualle charge, that this worde Justysfycation, sygnifieth remission of our synnes, and our acceptation oꝝ reconciliation into the grace and fauour of god. That is to say, our perfitte renouation in Christ.

ITEM that synners attayne this Justification by contrition, and saythe ioyned with charitie, after suche sorte and maner, as we before mentioned and declared. Not as though our contrition oꝝ faith, oꝝ any workes procedyng therof, can worthily merite oꝝ deserue to attayne the sayd iustification. For the onely mercy and grace of the father, promysed frely vnto vs for his sonnes sake Iesu Christe, and the merites of his bloude and passion be the only sufficient and worthy causes therof. And yet that not withstandyng, to the attaynyng of the same Justification god requirerh to be in vs, not onely inward contrition, perfitte faith and charitie, certayne hope and confidence, with all other spirituall graces and motions, whiche as we sayde before, must necessarily
con-

ARTICLES.

cōcurre in rempssion of our synnes, that is to say, our iustification: but also he requireth and commaundeth vs, & after we be iustified, we must also haue good workes of charite & obediēce towards god, in the obseruinge and fulfylling outwardly of his lawes and commaundementes. For all though acceptance to euerlastyng lyfe be conioyned with iustification, yet our good workes be necessarily required, to the attaynyng of euerlastyng lyfe. And we beinge iustified be necessarily bounde, and it is our necessarye duetie, to do good workes, accordyng to the sayinge of saint Paule, Debitores sumus non carni, ut secundū

Ro. 8. carnē uiuamus: nā si secundū carnē uixerimus, moriemur. Sin autem spū facta corporis mortificauerimus, uiuemus. Etenim quicūq; spiritu dei ducuntur, hii sunt filii dei. That is to saye, we be bounde not to lyue accordyng to the fleshe; and to fleshy appetites: for if we lyue soo, we shall vndoubtedly be dampned. And contrarpe, if we wolke mortifie the dedes of our fleshe, and lyue accordyng to the spirite, we shall be saued. For who soo euer be ledde by the spirite of god, they be the chyldren of god. And Chyste saythe, Si vis ad uitam ingredi, serua mandata, That is

Mar. 19. to say, If ye wyll come to heuen, kepe the cōmaundementes. And saynt Paule speakyng of euylle workes, sayth, Qui talia agunt, regnum dei non

Gal. 5. possidebunt, that is to say, who so euer conuympt synful

ARTICLES.

synful dedes, shal neuer com to heuen. Wherefore we wyll, that all byshoppes and prechours shall instruct and teache our people, commytted by vs vnto theyr spirituall charge, that god necessarily requireth of vs to do good woꝝkes commaunded by hym, and that not onely outwarde and ciuile woꝝkes, but also the inwarde spirituall motions and graces of the holy ghooſte, That is to saye, To drede & feare god, to loue god, to haue firme confidence and truste in god, to inuocate and call vppon god, to haue pacience in al aduersities, to hate synne, and to haue certayne purpose & wyll not to sinne agayn, and suche other lyke mottions and vertues. For Chyſt sayth: Nisi abundauerit Mat. 5, iusticia uestra plus q̄ scribarum et phariseorum, non intrabitis in regnum celorum, That is to say, we muste not onely do outwarde ciuile good woꝝkes, but also we muste haue these forsayd inward spirytual motions, consentynge and agreable to the lawe of god.

ARTICLES CONCERNYNCE THE laudable ceremonies vſed in the chur- che, and firste of Images.



S TOVCHING IMAGES
trouth it is. that the same haue ben v-
ſed in the olde testament, and also for
the great abuses of theym sometyme
deſtroyed and put downe. And in the
newe

ARTICLES.

newe testament they haue bene also allowed, as good authoꝝ do declare. wherfoꝛe we wyll, that all byshoppes and pꝛeachers, shall instructe and teache our people, commytted by vs to theyꝝ spirituall charge, howe they ought and may vse them. And fyꝛst that there may be attributed vnto them, that they be representers of vertue and good example. And that they also be by occasion the kendeleters and stirrers of mens myndes, and make men ofte to remembꝛe and lamente theyꝝ synnes and offences, especiallꝛe the ymages of Chꝛyst and our lady. And that therfoꝛe it is mete, that they shuld stande in the churches, and none otherwise to be esteemed. And to the intēt the rude people shulde not from hensfoꝛthe take suche superstition, as in tyme past it is thoughte that the same hath vled to do, we wyl, that our byshops & pꝛeachers, diligently shal teache them, and accoꝛdyng to this doctrine refourme theyꝝ abuses. foꝛ els there might foꝛtune idolatrie to ensewe, whiche god foꝛbydde. And as foꝛ sensyng of them, and knelyng and offeryng vnto them, with oꝛther lyke woꝛshyppiges, although the same hath entered by deuocion, and fallen to custome, yet the people ought to be diligētly taught, that they in no wise do it, noꝛ thynke it mete to be done to yꝛ lame images, but onely to be done to god and in his honour, al though it be done befoꝛe the images, whꝛether it be of Chꝛyste, of the crosse, of our lady, oꝛ of any other saynte besyde,

ARTICLES.
OF HONOURINGE OF
SAYNTES.



AS TOVCHYNG THE HONOURINGE of sayntes we wil that all byshops and preachours shall instructe and teache our people, comunitted by vs vnto their spirituall charges, that sayntis nowe helynge with Christe in heuen, be to be honoured of christen people in erthe, but not with that confidence and honour, whiche are onely dewe vnto god, trustyng to attayne at theyr handes that whiche must be had only of god: but that they be thus to be honoured, bycause they be knowen the electe persons of Christe, bycause they be passed in godly lyfe out of this transitory world, bicause they alreedy do reygne in glory with Christe, and most specially to laude and prayse Christ in them for theyr excellent vertues, whiche he planted in them, for exāple of and by them to such as yet are in this worlde, to lyue in vertue and goodnesse. And also not to feare to dye for Christe, and his cause as some of them dydde: and finally to take them in that they maye, to be the aduancers of our prayers and demandes vnto Christ. By these wayes and suche lyke be sayntes to be honoured and had in reuerence, and by none other.

D Of

ARTICLES.
OF PRAYINGE TO
SAYNTES.



AS TOVCHYNCE PRAY-
inge to sayntes we wyll that
all byshoppes and preachers
shall instructe and teache our
people, commytted by vs vnto
their spirituall charge, that all
be it grace remission of synne
and saluation, can not be opteyned but of god
only by the mediation of our sauour Christ, whi-
che is onely sufficient mediatour for our synnes:
Yet it is very laudable to pray to sayntes in he-
uen euerlastyngly lyving, whose charitie is euer
permanant to be intercessours and to pray for vs
& with vs vnto almyghty god after this maner,
ALL HOLY ANGELS and sayn-
tes in heuen, praye for vs and with vs vnto the
father, that for his dere son Iesu Christis sake,
we maye haue grace of hym and remission of our
synnes, with an earnestte purpose (not wantynge
ghoostly strength) to obserue and kepe his holye
commaundementes, and neuer to declpne from
the same ageine vnto our lyues ende. And in this
maner we maye pray to our blessed lady, to saynt
Johñ Baptyst, to all and euery of the apostelles,
or any other saynt particularly, as our deuotion
dothe serue vs, So that it be done without any
bayne superstition, as to thinke, that any saynte

ARTICLES.

is moze mercyfull, oꝛ wyl here vs sooner than
Christ, oꝛ that any saynt doth serue foꝛ one thinge
moze than an other, oꝛ is patron of the same. And
lykewyse we must kepe holy dayes vnto god in
memoꝛy of hym & his sayntes, vpon suche daies
as the churche hath ordeyned theyꝝ memoꝛies to
be celebrate: except they be mitigated and mode-
rated by thassent and commaundement of vs the
supreme heed to the ordinarie, & than the subie-
ctes ought to obey it.

OF RITES AND CERE-

MONIES.



AS CONCERNINGE THE
rites and ceremonies of Christis
churche, as to haue suche veste-
mentes in doinge goddis seruice,
as be and haue ben most parte v-
sed, As sprynkling of holy water
to putte vs in remembraunce of our baptyisme,
and the blode of Christ sprynkeled foꝛ our redem-
tion vppon the Crosse, Gyuyng of holy breadde
to put vs in remembrance of the sacramēt of the
Aulter, that al christen men be one body mysticall
of Christe, as the bredde is made of many gray-
nes and yet but one lofe, and to put vs in remem-
brance of the recepyng of the holy sacramēt and
body of Christ, the whiche we ought to receyue in
tyght charite, which in the beginning of Christis
D.ii, churche,

ARTICLES.

churche men dyd moze often receyue, thā they vse
now adays to do. Bearynge of candels on Can-
delmas day, in memoꝛye of Chyste the spiritu-
all lyght, of whom Simeon dydde prophecy, as
is redde in the churche that day. Gyꝛyng of as-
shes on Ashewenes day, to putte in remembraunce
euery chrysten man in the begynnyng of Lente
and penaunce, that he is but ashes and perthe,
and therto shal retorne, which is ryght necessary
to be vttered from hensforth in our motheꝛ tonge
alwayes on the same daye. Bearynge of palmes
on Palme sondaye in memoꝛie of the recepyng
of Chyste into Hierusalem a lytell befoze his deth,
That we maye haue the same desyre to receyue
hym into our hartes. Creppynge to the crosse and
humblyng our selues to Chyste on good fryday
befoze the Crosse, & there offeryng vnto Chyste be-
foze the same, and kysynge of it in memoꝛie of
our redemption by Chyste made vpon the crosse.
Setting vꝑ the sepulture of Chyste, whose body
after his deth was buryed, The halowynge of the
font, & other like exorcismes, and benedictiōs, by
the minystrs of Chystis Churche, and all other
lyke lawdable customes rytes and ceremonies
be not to be contemned and caste away, but to be
vled and contynued as thynges good and law-
dable, to put vs in remembraunce of those spiri-
tuall thynges, that they do signifye, not suffryng
them to be forgotē, oꝛ to be put in obliuio, but re-
newynge theym in our memoꝛies frome tyme to
tyme

ARTICLES.

tyme. But none of these ceremonyes haue power to remytte synne, but onely to styre and lyfte vp our myndes vnto god, by whom only our synnes be forgyuen.

OF PURGATORYE.



FOR AS MOCHE AS DVE order of charitie requyret, and the boke of Machabees and dyuers auncient doctours plainly shewen, that it is a very good & a charitable dede to pray for soules departid: And for asmoch also as such vsage hath continued in the church so many yeres euen from the begynnyng, we woll that all byshoppes and preachours shall instructe and teache our people comytted by vs vnto their spiritual charge, that no man ought to be greued wih the continuance of the same, and that it standeth with the veray due order of Charitie, a christian man to pray for soules departed, and to commytte theym in our prayers to goddis mercy, and also to cause other to praye for theym in masses and exequies, and to gyue almesse to other to pray for theym, wherby they maye be relieued and holpen of somme parte of theyr peyne. But for as moche as the place where they be, the name therof, and kynde of paynes there also, be to vs vncertayne by Scripture. Therfore this with all other thyn-

ARTICLES.

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 them to be forgotē, or to be put in obliuio, but re-
 newynge theym in our memozyes frome tyme to
 tyme

ARTICLES.

tyme. But none of these ceremonies haue power to remytte synne, but onely to styre and lyfte vp our myndes vnto god, by whom only our synnes be forgiven.

OF PURGATORYE.

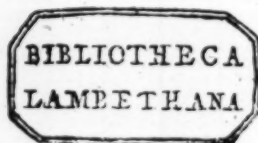


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D.iii. ges

ARTICLES.

ges, we remytte to almyghty God, vnto whose mercy hit is mete and conuenient for vs to commend theym, trustyng that god accepteth our prayours for theym, referrynge the reste hollye to god, to whom is knowen their estate and condition. wherfore it is moche necessarye, that suche abuses be clerely putte awaye, whiche vnder the name of Purgatory, hath ben aduanced, as to make men beleue, that throughe the byshoppe of Romes pardons soules myght clerely be delyuered out of Purgatory, and all the paynes of it: or that masses sayde at Scala celi or other where, in any place or before any image, myght lyke wyle delyuer them from all theyr peyn, and send them streyght to heuen, and other lyke abuses.



LONDINI IN AEDIBVS
THOMAE BER-
THELETI REGII IMPRES-
SORIS.
CVM PRIVILEGIO.